

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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WEDNESDAY, OCTOBER 21, 1840.

CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

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Mr. JOSHUA HATT, No. 742 1-2 Broadway, is appointed Agent for the Christian Reflector for the City of New York.

## Northern Abolition and Southern Slave-holding Baptists.

No. 1.

"Am I therefore become your enemy, because I tell you the truth?" PAUL (to the Romans).

It would seem, by statements of a writer in the

Biblical Recorder and Southern Watchman, that

members of the American Baptist A. S. Convention

are their "determined" foes. If they should

be mistaken in this supposition, it is nothing

strange or new under the sun. It is a universal

propensity of fallen mind, to be restive under re-

buke. Not only do "devils cry out" under it, "let

us alone: why art thou come to torment us, &c.,"

—but even good men who have erred often, for a

time, suspect the reproof of a want of kindness.

So thought the Galatians of Paul, because he told

them the truth. And is it strange that men who

have fallen into the sin of slave-holding, should, at

first, think the Abolitionists obtrusive and unkind?

But is it so? Are the Abolitionists the determined

foes of their slave-holding brethren? This is a

grave question, and one on which I desire that our

southern brethren may be strident. And let it not

be forgotten that it behoves us, too, to examine our-

selves with a godly jealousy. The reproof of

hearts will judge us; and, if aught but Christian

love guides our action, we cannot expect his bless-

ing upon our efforts. Let us remember also, that

they have a claim upon us, not only that we should

be their friends, but that we should give them no

occasion to think otherwise. Since reading the

above mentioned communication, I have endeavored

to institute such an inquiry into my own feel-

ings and heart; and I must say, while I do most

painfully regard slavery as a blot upon the Church

and cause of our precious Redeemer, I have not

yet feelings of tenderness, and love, for my

brethren in Christ, who have fallen into that sin,

and who seem to be so blind to its enormity; and

most gladly, would I submit my inmost soul, to be

read by them, as it is read by him who, I hope,

loves us both, while he hates all of our sins.

Two classes (somewhat manifestly distinct) will

probably include nearly all Northern Baptists.—

The one is made up of the active Abolitionists;—

the other, of those who say that they "are as much

Abolitionists as any body, but"—or, to use another

well-contrived phrase, "I am an Abolitionist at heart,"

while they rather deprecate all action upon the sub-

ject.

The former of these classes (if "R." is correct)

our southern brethren call "determined foes,"

while they sometimes glory in the integrity, and

sometimes doubt the faithfulness of the latter.

Now it seems to me that a candid examination

of the doings and positions of those two classes

would somewhat change the views of our slave-

holding brethren, with reference to their respective

claims to be esteemed foes or friends. I propose

such an examination in this number. And let the

question be distinctly understood and kept in view,

viz. not who are right in their views of Slavery,

but who are entitled to the appellation of friends

or foes to our slave holding brethren.

The active Abolitionists believe that for one man

to hold another as his slave—his property (in the

relation defined by southern slave law), is sinu-

ously and manifestly sinful. So believing, they "reason

and remonstrate," and even insist, by the relation

of Christian fellowship, that their delinquent brethren

purge themselves of it. Does this indicate hos-

tility? Surely not. Our southern brethren may

esteem us mistaken, if they please, on the sinfulness

of slavery; but, while we have that conviction

they surely would not esteem us their friends, if

we failed to reprove them, or faithful to Christ, if

we failed to insist on its removal from the church.

True, if in the discharge of this duty, we should

use language unnecessarily severe or uncourteous,

it might cast a suspicion upon our friendship; but

of this R. effectually acquits us. He more than

And we are bound to listen with all openness to

conviction. But, while he calls us "poisonous

vermin, a pestilential faction" &c., and threatens to

turn us off from the Missionary platform, we may

well endure it. Yet it must be confessed that it

has no very happy tendency to convince us that we

are in error on this point. Nay, we rather suspect

that much of the unamiableness of our brother in

his choice of words, is to be ascribed to the fact

that he is on the wrong side of the question. Till

we are convinced on this point, I would respect-

fully put it to them whether we could be any thing

but "foes," if we should change or alter our course?

So strong is our conviction that it is a sin, that, if

it were put to my choice at this moment, I would

sooner choose the condition of the most oppressed

slave in all the south than to occupy and continue

to occupy the position of the best slave-holder.—

With this conviction, if we should withdraw our

remonstration and connive at sin (supposed as real)

it would they not justly count us their foes? In

our view, every slave is robbed of all the essential

rights of humanity with which Christ has clothed

him; and we know that as Christ is now the guar-

dian of those rights, so he will at the last be the

avenger of the wrong done them; and, when we

see our brethren hastening to his bar with the

sins of this terrible spoliation upon them, must we

fail to lift up a warning voice? We cannot forbear,

and we cannot, because we love them. Our south-

ern brethren may say we are mistaken, if they

please, but, if they say we are foes, they wrong us.

Let them cure us of our mistake, if it is one, and

we shall gladly hasten to their feet with the tender-

est grief for any pain which we may have given

them. It does seem to me, if our slave-holding

brethren would look at this matter dispassionately,

they would see, as I trust they will ultimately

find, that the Abolitionists are their truest friends.

With reference to the other class I have men-

tioned, and to whom the south are now appealing

to deliver them out of the hands of the Abolitionists,

I shall find it more difficult to speak. But the south

must take the facts as they are, and judge for them-

selves. I will endeavor to state, as accurately as

possible, what they are, and judge for them-

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selves. I will endeavor to state, as accurately as

ren as much as we ought. Indeed, I feel that con-

fession rather than justification becomes us.

How far we have performed our duty to this

question which should press upon our hearts

and, also, whether their present unhappy position

may not in a great measure be the result of our

want of love and faithfulness to them? I feel that,

while we bestow blame with all modesty and ten-

derness, we should take blame with all humility

and self-abasement. I am sensible that our remon-

strance should have been more early, more earnest

and more kind. And while we remember those

that are in bonds as bound with them, we should

also remember our brethren in adversity as being

ourselves in the flesh. They are passing through a

fiery furnace which will try their souls. A storm of

adverse influences is now bursting upon them, which

must soon scatter their hopes and their piety to the

four winds and leave them seathed and dark and

desolate, or bring them out as wheat thoroughly

winnowed and fitted for the garner of the Lord.—

Hard and stupid indeed must be the heart of every

northern Christian, who does not deeply sym-

pathize with them, and earnestly supplicate God to

hide them in the secret of his pavilion, and save

them in the day of their trial. If my voice could

reach the South, I would earnestly entreat them to

look abroad and see that a man hath not done this.

The elements of the world are moved—God is evi-

dently shaking not "the earth only, but also the

heaven—that those things, and those alone, which

cannot be shaken may remain. The hour is at

hand, when God will "read down the oppressor"

and "turn his hand on his little ones."

I propose to examine in my next the main ques-

tion viz., is slavery a sin which demands ex-

pulsion from the church.

C.

John M. Peck's Method.

"We live in fine times," says J. M. Peck, one of

the editors of the "Baptist Banner and Western

Pioneer," who then goes on to explain his meaning

as follows: "Every person feels a deep interest in

every one's affairs but his own; and fault-finding

and evil-speaking are the cardinal virtues of the

age!" If J. M. P. makes this as an honest con-

fession of his own sin, we are not aware of any evi-

dence to prove his confession incorrect; but, if he

intends to say that a "solemn remonstrance" of one

Christian, or of one church, with another, against

any prominent evil practice, is an act deserving his

praise, we counsel him to review the position he has

taken. Let an infidel read the following editorial

paragraph from his pen, and what would he infer

from it but that in Mr. P.'s opinion, if a vicious

practice only once obtain among professors of re-

ligion, such practice is forever after to be regarded

as sanctified and never after to be frowned upon by

the brotherhood? Mr. P. is noted for his zeal

against sin without the pale of the church; but,

when such practices as wine-drinking and other

intoxicating-liquor drinking and slaveholding have

drawn about them the skirts of the church, Mr. P.

seems to imagine that it is ridiculous to remon-

strate against them.

Now, in our opinion, there was great propriety in

the course adopted by our English Baptist brethren

in remonstrating as they did with American

Baptists against the sin of slaveholding; and there is

equally propriety in "the solemn remonstrance" be-

ginning to be uttered by American Baptists, against

"the very common use of wines, beer, and other

intoxicating liquors by our English brethren."—

Surely, one part of the church may thus remon-

strate with another part, or all reciprocal influence

among professed disciples of Christ is at an end.

But we are well aware of the occasion of the sneers

of J. M. P. and some others of the same class.—

This class are the guardians of American slavery,

and to keep their proteges from any assault, it is

needful that they watch with lynx-eyed jealousy

against any foreign influence. Moreover, "the

solemn remonstrance" did not happen exactly in

that quarter where, in their apprehension, all mea-

sures for reforming the world ought to originate,

viz: with Anti-abolitionists. It sprang up from

an Abolition root, and therefore, ought to be crush-

ed at all hazards. With these remarks we submit

the article alluded to, for the examination of the

reader; for to us it seems strongly of the bottle.

"TIT FOR TAT." Our brethren in England have

been manifesting great concern about the sin of

slavery in this country, and have passed sundry

resolutions on the subject, and have sent recently

well to add, that a committee was appointed by

the Board of Trustees to secure the services of a

missionary, and that in all probability, one will soon



THURSDAY, JUNE 18.

Mr. Robinson, of Kettering, and Mr. Braburn, of Massachusetts, also intimated that they

with the resolution. He had not always gone to the full extent of the opinion which now

the next day. Immediately after the adjournment, the congregation was addressed on the present moral condition, and future prospects

awaken a fresh interest in the Bible, to give more definite understanding of many scriptural

amount to \$3,442,120 more.

**Correspondence of the Journal of Commerce.**

amount to \$3,442,120 more.

said to be as merry a place, and as full of frolic dancing and singing as ever,

after a six month  
aggregate of 1  
Madame C



## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 21, 1840.

## Is the Charge true?

A writer in the N. H. Baptist Register complains that the Baptist Magazine is not careful to admit into its pages certain information which, he thinks, some of its readers would be glad to see; such for instance as the following from the West Indies relating to the labors of Brother Weston who was a few months ago sent out as a missionary by one of the Baptist Churches in Boston; of which, he says—"If there is any information on this subject, I have never found it." We have, at present, no comments to make on the course which has for several years been pursued by the managers of the Magazine, but only ask—Is the charge true?—and if it is, do not the readers of the Magazine know why? We know and have already told our readers. It seems that the writer had been called to account by somebody for having, at the meeting of the Dublin (N. H.) Association, expressed his regret that such information did not find room in the Magazine, and he now writes to explain, as follows.

The case to which I more particularly alluded, and the one which I then said had not found a place in the Magazine, was that of Bro. Weston, who went out from Boston, being sent as I infer by a communication of his, by one of the Churches in Boston, the very place where the Magazine is published. It is true Bro. Weston, for certain reasons, did not go out under the patronage of any missionary society, but depended principally on God and the people where he went for support. But in the midst of his self-denying labors the Lord has been with him and greatly blessed him. I wish here to introduce a short extract from one of his letters. On speaking of a baptismal scene he says, "I arose at day break quite well—I rode to the river, and as I neared the baptismal waters the scene was so imposing as to almost overwhelm me. The candidates all stood in a row, two and two, dressed all in white, with white turbans on their heads. Thousands were collected to witness the baptism; a solemn stillness reigned and God was evidently present by his spirit operating through the vast concourse. I said the scene almost overcame me; and how could it be otherwise? Here were one hundred and six children of God, about to be buried with Christ in baptism, who a little while ago were in trespasses and sins, and not only so but formerly were not men and women, but goods and chattels. Some twenty or more of them will remember the time when American Christians stole them from their home, and brought them to these islands for sale." Again he says, "In a proper time we expect 150 or 200 more, and if we do not limit God we may have many thousands more."

Now, while I rejoice in all the information which can be gathered from the Magazine, I should be glad if such information as the above, could also be given, even though Bro. W. did go out professing to trust in God rather than to be supported by the price of blood. I also stated that some other interesting accounts had not found their way into the Magazine, but it was that of Mr. W. to which I more particularly alluded. But the reference made by my brother in his note does not touch a single part to which I alluded in the Association as far as I recollect. Now if I am wrong, I shall expect to be cited to the number and page of the Magazine in which the pertinent case to which I alluded is mentioned. If there is any information on this subject I have never found it.

## Fanny Ellsler's Monument!

Since "the munificent offer of one thousand dollars" by Fanny Ellsler towards the completion of the *Bunker's Hill FOLLY*, no small excitement has sprung up from the association of the name of this devoted female with the glorious (?) work of Daniel Webster and company, lest it might pollute the glorious obelisk. We are very willing that the people who have so forgotten God as to go about to erect this BABEL, should experience the "confusion of tongues" at so early a stage of their silly and wicked enterprise.

How they will cause the confusion to cease, without tumbling down the unsightly pile and using the materials for some useful and honorable purpose, we submit to them, but especially to the disciples of Christ, who have been till now, perhaps doubtful spectators.

We are behind none of our contemporaries in our admiration of the useful and ornamental arts; but we protest against this heap of hewn granite as neither useful nor ornamental. Its history hitherto has been infamous, and its completion, if it ever takes place, with or without the assistance of jumping Fanny, will perpetuate the infamy.

Our prayer is—"Save thy people, O God, and give not thy heritage to this reproach." Let God's people "touch not the unclean thing."

We copy with much pleasure, the following timely article relating to this subject, from the N. Y. Baptist Register. If the Editor would speak out, with equal point and abhorrence, against Slavery, that great "hot house" of every moral evil, we should hail him as a consistent laborer in the work of Moral Reform.

The New York Baptist State Convention meets this day in the city of Utica, and we cannot but hope that its members will not let the opportunity pass by without taking some action on the subject of Slavery.

THE GREAT DECLINE OF THE DRAMA IN LONDON, is particularly noticed by the correspondent of the Journal of Commerce. "Theatres," he says, "are every where closing, their managers daily becoming bankrupts, and the unfortunate beings who have figured upon the stage are plunged into the very depths of misery and privation." It would be a happy thing could we say the same of them on this side the water. Instead of declining, they have been flourishing with superior vigor in our principal cities. There has been a great change, however, in the taste of the patrons. The consideration of the great efforts of the head, as those of Shakespeare, Rowe, and Young, has been entirely excluded, and the only thing worthy of admiration is now found in the heels. Shakespeare has become a mere doll beside the fascinating female who can dance with the dexterity of the daughter of Herodias, and astonish with her wanton attitudes, and shameful exposures of person.

The playing ground communities have been for months infatuated with the demoralizing exhibitions of that Dutch girl, Madame Ellsler; and the commensurate speculations given her have been the "divine Fanny," "the angelic Fanny." The theatres have been crowded to overflowing, wherever she has performed, and large sums have been given extra for tickets. In one of the chief cities, the madness of her admirers was such, the horses were taken from the carriage in which she was riding, and they so degraded themselves as to take the place of beasts, and draw her to her lodgings. Six hundred dollars a night has been paid her for her caperings; and it was indeed a great privilege to secure her services for that. She will return home, after a six months' tour in this country, with an aggregate of receipts of fifty thousand dollars.

Madame Celeste and Augusta, before her, enjoy-

ed likewise a high degree of admiration, and obtained immense sums of money. These women, whose only merit is in their heels, bounded with dexterity in the Italian opera, with the most indecent exposure of their persons—and this, by the way, is the highest part of the charm—and are greeted and caressed in some of the first families in the land; and all classes, of both sexes, night after night, gather in multitudes to behold their voluptuous attitudes, and money goes as free as water. A virtuous female must labor for years, night and day, to secure what one of these creatures obtains in a single week.

We have read with surprise of the overpowering influence of a female dancer on Herod; but when reading of the absolute derangement produced on the minds of thousands by Madame Ellsler's exhibition, we do not know what sacrifice would be with held from her by those under her enchantment, where they had the power to grant it. Indeed, they would seem to be not only ready to surrender such a man as John the Baptist, who might raise his voice against them, but to put their own necks under her feet, if she required it. With such spectacles, little can be said about the decline of theatres in this country. And in regard to Europe, we are inclined to think, notwithstanding the statement of this correspondent, matters are not much better as respects these kind of performances. We have recently read an extract from Blackwood, which tells of a lamentable story as anything in the journals of New York or Philadelphia. It relates to Madame Tagliioni, which our readers must have noticed in our summary of last week. It was there stated that she received for her services weekly nearly \$1,500, and her father, brother, &c. \$10,000 more—making in the aggregate almost \$30,000! and wherever she goes she receives the caresses of nobles and princes. The most distinguished patriots would not be more highly honored.

Now let us ask, How do the expenditures and devotion of Christians, in the cause of the Redeemer, compare with this? And what are they doing to diffuse the knowledge of that gospel that shall rescue their fellow-beings from such a wretched infatuation and wickedness, and prostrate the theatre in good earnest? Of all theatrical performances, those of the female dancers are allowed, even by the unconverted, to be the most demoralizing. The common exhibitions are terribly destructive to female chastity and public morals, but these put the ordinary comedy and tragedy entirely in the background, in the overthrow of purity, and the rapid spread of licentiousness.

West Baptist Church, Providence, R. I. As we had the solemn pleasure of spending the 2d Lord's day of this month, and of laboring with the noble and self-sacrificing little band of true-hearted Baptist Abolition brethren, who have recently combined in a new church in Providence, we cannot withhold the expression of our thankfulness to God for the influence of his Holy Spirit in leading them to take so timely a stand in his cause. They are such brethren as carry with them the respect even of those who differ from them. We pray God to give them great success. They hold their meetings, at present, in Free Mason's hall, a central and commodious building.

Prompt Payment.—An old subscriber sends us \$4 and wishes us to understand that, as he had not paid for the current year in advance, according to the terms of the paper, he is desirous of making amends by anticipating the payment for the next year.

If all who arrears, will do the same, we shall not need to borrow money to pay the debts of the paper. Will our respected friends consider this matter religiously?

## Temperance Almanac for 1841.

It is very desirable that a copy of this excellent Almanac be found in every family. There is, perhaps, no other publication which contains so much and so valuable matter in so small a compass and at so cheap a rate as such an Almanac; and the friends of Temperance will make an economical use of their money if they purchase one copy for their own family and a dozen or more copies for gratuitous distribution among their neighbors.—This is a present which even a poor Temperance man may, with propriety, give to his rich wine-drinking neighbor.

## Books, &amp;c. from England.

We acknowledge with much pleasure, the receipt from our friend, John Morgan, Esq. of London several valuable publications, from which our readers may expect to reap some benefit ere long. A splendid medal has also been sent us by our friend S. Sturge of Birmingham, bearing on one side an excellent likeness of the venerable Clarkson, in *bas-relief*, and on the other side, on the margin, the inscription—"GENERAL ANTI-SLAVERY CONVENTION HELD IN LONDON 1840—President Thomas Clarkson Aged 81." Within this, the words, "BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, and, in the centre, the figure of a slave in kneeling in his chains and imploringly lifting his enchained hands towards heaven. Beneath him are the words, "AM I NOT A MAN AND A BROTHER?"

For these favors we render our English friends the warmest thanks. To their letters we shall reply as early as possible. May the Lord cheer them on in their works of beneficence, till Great Britain shall stand before the world an example of perfect freedom, and temperance and all the moral virtues.

D. D.—A writer in the N. Y. Evangelist, inquires on what principle the title of D. D. is awarded? He may get some light from the following incident. A friend of ours, rather quick at repartee, and loving a timely joke, said to the President of the College at which he graduated, when he happened to meet him in a social interview with a number of his college-mates, a few years afterwards, "Well Dr. — when are you going to make us all Doctors of Divinity?" "We must wait awhile till we see you deserve it," was the reply. "Ah is that the way?" rejoined our friend "I thought it came like the rain from heaven, upon the just, and upon the unjust.—*Puritan*.

The above will might well have added—and upon the learned and upon the unlearned—upon ministers and upon Tallow Chandeliers.—When in England, we were assured that Doctor Sturtevant, who was a Tallow chandler in London, had the degree of D. D. conferred upon him by an American College, and was very fond of being called Doctor. The occasion of the honor was his having written a pamphlet on some Theological question, which pamphlet reached the said College, and caused the belief that he was some prominent minister.

## Ed. Ref.

LIMINGTON, ME. We are told that an interesting revival of religion is in progress in Limington, in the church of which Bro. Seay is pastor. Several hopeful conversions have occurred.—*Zion's Advocate*.

## For the Christian Reflector.

Three Rivers, Oct. 9, 1840.

Dear Br. Grosvenor.—I confess I was, and am still heartily sorry to see those articles which you extracted from the Christian Watchman in the last Reflector. Not however, that you printed them from the Watchman. But that the Watchman should ever have suffered such opinions to find a place in its columns. I had hoped, sir, with many others in this vicinity, that the Watchman was taking more tenable ground on both subjects referred to, in those extracts. In reference to the two first, Br. Crowell must know, it seems to me, that in the present stage of the temperance reform, drunkenness is considered the same, let it be produced by what kind of liquor it may; and that those who have indulged in the use of N. E. Rum and whiskey so freely, have sheltered themselves under the idea that the professed temperance men drank wine and beer, and consequently were in fact no more temperance men than themselves. I confess that when I first read those articles the thought rushed into my mind that Br. C. must have been surrounded by some few, at least, bloated wine and beer drinkers, who have got some influence in Boston. I was heartily sorry to learn that our English brethren had got blinded by the foolish habit, to say nothing worse of it, of drinking Wine, &c. and I was glad to notice the resolution passed by the Worcester Association. But the Rumites in this region, will take Br. C. for their man, for what he has said upon this thing, in spite of all he may have said about temperance heretofore; and it may make him some amends for not having said more against abolitionists lately.

His correspondent G. is doubtless a regular built dram drinker; he will be considered such by the mass of community, at least, until they know to the contrary.

I had really hoped that the time had come when no religious paper, claiming to be evangelical, would give any quarter to temperance. But such remarks as those to which we refer of the Watchman, can be considered in no other light than a succumb to the demands of the rum influence.

His remarks in the last article respecting anti-slavery resolutions are doubtless to appease the wrath of the "Biblical Recorder."

The "Baptist Advocate" so far as my eye can discern, seems slow to respond to the threat of the Recorder.

## For the Christian Reflector.

Why should we be interested in the Cause of Missions?

One reason, and a sufficient one, irrespective of all other considerations, is, that God has plainly enjoined it upon us as a duty. "Go ye into all the world and preach the gospel to every creature," is the command which more than indicates the duty of those to whom it was immediately addressed, and the assurance—"Go, I am with you always, even unto the end of the world," must have an application to those who were to succeed them to the end of time.

A great objection to the establishment of missions in foreign lands has been and will is to some extent, that there are multitudes in our own land who do not embrace and practice upon the principles of the gospel. So far as this objection contemplates those in our country to whom the gospel has not been preached, (and to the shame—the dishonor of the American church, there are, we are compelled to believe, very many such in one portion of the territory over which she has a direct influence) it must be considered a valid one. But in relation to those who have once heard "the good word of God," it may with propriety be asked, why should all the efforts of the church be expended upon those who have been told of their need of salvation, and that this salvation has been provided, but who still persist in rejecting it, while many millions of our race are entirely ignorant of God as their Creator and Christ as a Savior? The parable of the marriage supper is so happily illustrative of the correct view upon this point, that it would almost seem that Christ designed that, at least one application of it should be made to this very objection.

When the servants were sent to call in those who had already received the invitation, were they directed to labor with them until they should all be prevailed upon to go in? and when they informed the king how his message had been received, did he send them again to those who "all with one consent began to make excuse?" No: the direction was "Go ye therefore into the highways and hedges; and as many as ye shall find, bid to the marriage." From this and many other passages in the New Testament, we are led, as it would seem, irresistibly to the conclusion that God has made it the duty of all those to whom he has given the word of life, to assist in carrying it to those who have it not.

But, aside from the will of God expressed in his word, we find reasons for engaging in the missionary enterprise in the constitution with which we are endowed—in the best impulses of our nature—in the relations which we sustain to our fellow men. We are by nature impelled to alleviate the miseries of our race. It is the cold hearted misanthrope—who has excluded the feelings of humanity which once had a dwelling in his breast, that can look on the ignorant and degraded, and not feel the risings of sympathy, exhibiting itself in efforts to lessen the woes of his race. And where in this wide world which has been most emphatically denominated the 'field of missions,' can there not be found objects on which may be lavished all the exertions excited by the most benevolent heart?

Let us for a moment contemplate some features in the political and moral aspect of some portions of the globe, which characterize them as an appropriate sphere for the exercise of philanthropy and Christian benevolence. Let us ask the philanthropic statesman—the admirer of good laws and wholesome government, how many of the eight hundred millions who inhabit our world, are under the influence of such laws, and enjoy the blessings of such a government? How many of the millions favored with a knowledge of the arm of the Lord, which contribute so largely in raising mankind, in this life, to eminence and happiness? Ask the man of high literary attainments, whose delight it is to reflect upon the almost infinite amount of knowledge and consequent power of which the human mind is susceptible, how many of those minds now shrouded in intellectual darkness, might, with the advantages of mental discipline which he has enjoyed, rove like a Newton in the regions of il-

limitable space—survey nature in some of her most intricate windings, and give laws to suns and planets as they roll? or, turning like a Locke within themselves, discover springs of human action which have as yet evaded the most scrutinizing researches? or, taking the volume of inspiration, Gill, Henry and Clarke, penetrate, as it were, the councils of the Almighty, and unraveling the mysteries of his word and his providence, vindicate the ways of God to man? We might next ask the enlightened christian how many millions of the human race grope in darkness more impervious than that which pervaded impious Egypt ignorant, superstitious, degraded, miserable.

Follow him as he traces the footsteps of the deluded devotee to Juggernaut. Beside your path for hundreds of miles, are beasts and birds of prey rioting upon the bodies of those in whom life is just extinct, and witness the bleached bones of thousands who have successively, during the lapse of centuries, there ended their toilsome pilgrimage! We might interrogate a Mrs. Judson, who, being dead, yet speaketh, in reference to the condition of her sex in heathen countries, and especially those of the East. Here also, is a sad tale, but let us listen to it, and we shall learn that our sisters in those countries, in addition to all the mental and moral darkness which enshrouds them in common with the other sex, so far from being considered companions and equals, are compelled to perform the most laborious and menial services, subjected to cruelly unmeasured, and wear away a miserable existence in ministering to the vilest passions and caprices of those who should be their dearest friends and constant protectors. We may not wonder, then, that these females regard existence a curse; and we may commend as a species of benevolence, those feelings which impel them to destroy such of their off-spring as inherit prospectively, their own deplorable condition.

The above are merely indices to some of the many natural and moral evils which combine in rendering our world a scene of sin and suffering. Such and similar is the woful condition of the heathen, whether found on 'Greenland's icy mountains,' or 'India's coral strands,' or 'Africa's sunny fountains,' or in *Columbia's* southern fields. Those 'graveyards of the human mind,' where 'monuments of souls we find,'

New Sharon, (Me.)

## For the Christian Reflector.

Mr. Editor,—By the general concert of Abolitionists in the United States, some portion of the last Monday in each month of the year is appropriated for prayer meetings for "unlocking the heavy burdens" of the slave. By that large portion of Abolitionists who are opposed to political action, and who believe that moral suasion and prayer are the most eligible and efficacious means to be employed in this holy enterprise, these opportunities of strengthening resolutions and mingling in supplications should be particularly precious, and joyfully improved. But is it so? Do the acknowledged anti-slavery clergymen give their support to these meetings, by example or influence, as fully as they ought? If, as ministers of the gospel, they deem it inconsistent with their vocation to preach anti-slavery from the pulpit on holy days, "charity will suffer long and be kind." But we would respectfully inquire if, in order to be consistent Abolitionists, something more is not required of them than a cold formal notice that they "are requested to give" of these conferences for prayer?

These meetings being purely religious, and much the largest portion of Abolitionists being professed Christians, *Christian consistency* would seem to demand, not only the greatest encouragement, but the personal attendance of Christians—especially, of that elevated class, whose professional duty enjoins on them to "point to heaven and lead the way."

Worcester, Oct. 19.

## For the Christian Reflector.

Sabbath School Convention.

The fifth Anniversary of this union of Schools connected with the churches of the Worcester Baptist Association was held last week on Tuesday in the 1st Baptist church in Grafton. At the appointed hour the delegates from the respective schools were on the spot, and soon began services. The Corresponding Secretary being absent, no general report was given. In place thereof, intelligence was received from the schools severally, by letters and verbal statements, occupying most of the morning. The afternoon was spent chiefly with resolutions on several important points of the Sabbath School system, which offered scope to a variety of timely and touching remarks. If the spirit there manifested both by the speakers and hearers could pervade every church, a different day would dawn upon the enterprise. It was rather to be regretted that some schools in the Association were not represented either by delegate or epistle, yet the house was filled, and the greatest defect of the meeting was its brevity. Mr. Nelson Wheeler, principal of the High School was appointed Corresponding Secretary. The next meeting will be held at North Oxford.

## A Visitor.

You wished me, my dear brother, to communicate any interesting facts that might come to my knowledge in my travels. A pleasant work of grace is enjoyed in the town of Ashfield, among the people who enjoy the pastoral labors of our dear brother, Eld. E. Hale. Br. A. Brown, of Northampton, has been laboring there for a short season, in connection with the pastor, and as the fruit of God's grace, about 30 have been already baptized on a profession of their faith.

An interesting state of things, also, exists among the Baptist friends at Shelburne Falls. About 30 have recently been baptized. Br. Daniel Shepardson, a licentiate, is laboring here with good success. May the good work go on, and many more may be converted.

W. M.

Shelburne Falls, Oct. 15, 1840.

Erratum.—An error has occurred in the short paragraph on "Ardent Spirits" on our 4th page, which ought to be corrected by reading 31,000,000, instead of 31,000.

Dutchess, (N. Y.) Baptist Association.—This body met on the 7th instant and sat two days. The Association now embraces 10 churches, one having been added at this session; 3 ordained, and 2 licensed, ministers; added by baptism 88—total 668. Within the bounds of the county there are four other Baptist churches; two connected with the union Association, one with the Hudson River, and one unassociated. Total in the county, 14 churches, 12 ministers, and between 900 and 1,000 members.

## Arrival of the Acadia.

SIXTEEN DAYS LATER.

(From the Boston Times Extra of Sunday.)  
Important from Canada.—Destruction of the Fort at Boca Tigeris—Bombardment and Destruction of Byrood.—Death of the Princess Augusta—Abdication of the King of Holland.  
The British Royal Mail Steamship Acadia, Capt. Edward Miller, arrived this morning at 8 o'clock. She left Liverpool at 3 o'clock on the afternoon of the 4th, and of course has been 12 days and 17 hours from dock to dock. She was detained about 10 hours at Halifax, and of course has made the voyage in a little over 12 days of sailing time.

## For the Christian Reflector.

Dear Sir,—I leave in your office the doings of the Convention held at West Boylston on the 7th of this month, for publication, together with a list of candidates for the suffrages of the people at the next election, to wit:—

GEORGE ALLEN of Shrewsbury, Rep. to Cong. from Dist. No. 5.  
L. R. BAKER, of Oxford.  
CYRUS PITT GROSVENOR, of Worcester.  
EDWARD EARLE, of Worcester.  
ASAPH RICE, of Northborough.  
JOSHUA TITUS EVERETT, of Princeton, for State Senators.

Will you have the goodness to insert the doings and list in your paper.

In behalf of the County Com. Yours, &c. THOMAS W. WARD.

Worcester, Oct. 20, 1840.

In compliance with the request of Mr. W. we insert the above, but decline the insertion of the address alluded to.

## Notice.

The Ministers Meeting in the vicinity of Worcester, will hold its next session at the house of Rev. Mr. Tracy in West Boylston, on Wednesday the 28th at 10 o'clock.

JNO. JENNINGS, Sec.

Grafton, 17, Oct. 1840.

## Notice.

Quarterly Meeting of the Directors of the Massachusetts Baptist Convention will be held at the American Temperance House in Worcester, on Wednesday the 4th of November next at 10 o'clock A. M.

C. TRAVIS, Sec'y.

Framingham, Oct. 10th, 1840.

## Married:

In Worcester, Oct. 13, by Rev. Mr. Smalley, Mr. Paul Ois to Miss Laura M. Knight, both of W.

## Died:

In Worcester, Oct. 7, Hon. Nathaniel Paine, 82; 11, Mr. Henry Wheeler, 45; 12, Augustus, son of Mr. Leonard White, 9 months; 15, Miss Sarah C. Paine, daughter of the late Hon. Nathaniel Paine, 45; 17, Maria, daughter of Mr. Samuel A. Blake, 45; 18, 11 months; 17, Henry, son of Capt. James, Campbell, 17.

In Worcester, Oct. 14, Mrs. Mary, wife of Lewis Thayer, and only daughter of Fortunatus Harrington, Esq. of Shrewsbury, aged 39. On her return from visiting some friends at Thompson, Ct., she was severely attacked with the typhus fever, which after a yet distressing illness terminated her earthly course. As the faithful and affectionate wife and mother, the kind and exemplary christian, her loss will continue to be severely felt. She consecrated herself to the Savior, in connection with the church in Grafton, twenty years ago. Shortly afterwards she removed to Worcester, since which time her life has shown that the Bible was her constant companion. In a lively hope of the resurrection, she met her dying afflictions with composure and even joy. While possessed of her reason, in the first and in the last stage of her sickness, she expressed no other desire for herself but to be "thoroughly sanctified." She was leaving an endeared home and a large circle of affectionate relations, but all seemed to be forgotten in view of the important scene laid open before her. So confident in the wise and good government of God, she would not express a choice for life or for death; and when persuaded that her hours were few, her mind was in perfect peace. Truly, "blessed are the dead, that die in the Lord."—Communicated.

Worcester, Oct. 19.

## Taxes! Taxes! Taxes!

THE subscriber reminds those who have not yet paid their Taxes, that a Discount of two per cent. will be made on such as shall be paid on or before the 12th of November, after which time he shall proceed to collect such as shall then remain unpaid without further delay.

STEPHEN BARTLETT, Treasurer and Collector.

Worcester, Oct. 20, 1840.

## A Card.

D. R. MILLER has returned to Worcester with improved health, ready to attend to the duties of his profession.

Has on hand a large assortment of Mineral Teeth of Superior Quality, from which Dentists make Selections at Fair Prices.

Worcester, Sept. 30, 1840.

## AUCTION GOODS, Going! Going! Going!

THE subscriber is this week receiving from Auctioneers and elsewhere, 75 Packages more of new and desirable Fall and Winter Goods, among which may be found—English, French and American Prints, Fancifuls and Cambrics, Red Tickings, Plain and Figured Silks, Plain and Figured Alpines, Mouseline de Laines, Saxony Cloths, Lams, Alpines, Orleans and Indiana Cloths, Cambrics, English and French Merinos, Thibet Cloths, Edinboro', Cashmere, Mouseline de Laine and Highland Plaid Shawls.

BROAD CLOTHS, Flannel and Beaver Cloths, Casimires, Sattinets, Bleached and Brown Sheetings and Shirtings &c. &c. Together with a large assortment of all other kinds of Dry Goods on hand, all of which will be sold much less than can be found in any other store in Worcester, by

ORRIN RAWSON.

Worcester, Oct. 7.

## Furs! Furs! Furs!!!

FOR the approaching season, Just Received and for sale at NATH'L TEAD'S, One door North of the Post Office.

600 Lynx, Jennett and Swandown Skins—Angora and Plush—Siberian Squirrel Gray and White Coney Robes, for Ladies' Trimmings—Boss and Muffs.  
Gents' Super Outer, Fur Seal, Nutra, Musk and Hair Seal Caps.  
Outer, Nutra, Resin Dog, Fine Seal and Jennett Skins for Gents' Coat Collars.  
375 No. Buffalo Robes.  
Hats of every variety and of the latest Fall Fashions. Cloth and Seal Cap.  
Ladies' and Gents' Gloves of every description.  
Worcester, Sept. 30.

W. M.

## Domestic Flannels.

A large lot of the above goods just received from Vermont—some of superior quality and all for sale at a low price, by

H. H. CHAMBERLIN & CO.

Sept. 30, 3w40.

## Pure Sperm Oil.

A Supply of Fall and winter Sperm Oil of superior quality for sale by J. R. BIGELOW & CO. Sept. 23 1840

## Safes, Safes.

NOW is the time to buy a Safe or get your old one repaired at the Worcester Safe Manufactory. All orders graciously received and immediately attended to by

JAREZ BIGELOW, for CHENEY BIGELOW.

Worcester, June 24, 1840.

## Mouseline de Laine, Challis &amp;c.

THIS week receiving—some from Plain and Printed Mouseline de Laine Light and dark grounds—Saxony Stripes—Challis—Saxony Stripes—Printed and Figured Alpines—Plain and Figured Silks—English and French Merinos—Thibet, Alpines, Indiana, Lams and Orleans Cloths—Cambrics—English French and American Prints—Together with a complete assortment of all other kinds of Dry Goods all of which will be sold cheaper than can be found at any other Store in Worcester, by

ORRIN RAWSON.

Worcester, Sept. 23, 1840.

## Broad Cloths, Casimires, &amp;c.

60 Pa Broad Cloths, from 80 to 6,00 pr yd.  
50 Pa Heavy Casimires, 62 to 2,00  
33 " " Sheep's Gray Cloth, 62 to 1,00  
25 " " Pilot and Beaver Cloths, 75 to 3,50  
25 " Heavy Sattinets, 20 to 1,00  
25 " Vermont Flannels, 20 to 1,00  
20 " " Fracking, 30 to 75

Together with a great variety of other Goods this week receiving and for sale very cheap by

ORRIN RAWSON.

Worcester, Sept. 23, 1840.

## Sheetings and Shirtings.

65 BALES and Cases of Bleached and Brown Sheetings this week receiving and for sale from 5 to 12 1-2 cts yd. by

ORRIN



